Official Publication of the Canadian Camping Association

CANADIAN CAMPING

Winter, 1968

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CANADIAN CAMPING

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Publisher, Canadian Camping
Mrs. G. W. Flynn,
Town Talk Publications,
75 Crescent Road, Apt. 8,
Toronto 5.
922-6508

Editor
Mrs. A. E. Harshaw,
Apt. 704, Rideau Towers,
35 Thorncliffe Park Drive,
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THE GAP

FOR THE SAKE OF ARGUMENT

IS GETTING WIDER

We are all of us acquainted with the less attractive symptoms of advancing years which manifest themselves in stairs getting steeper, print getting smaller and clothes being made skimpier around the waistline. If you are a camp director, you have probably also noticed that staff are getting younger, while you, on the other hand, are getting older—often as much as two or three years at a time. This is one of the facts of life which, while not as fascinating to hear about as the birds and the bees, is nonetheless facing all of us who have been camping for any length of time.

When I Was a Counsellor

"When I was a counsellor . . . " We know, we know—you worked 24 hours a day for a mere pittance, you hacked down balsam boughs to make a bed instead of inflating an air mattress. You slaved for hours over Mulligan stew on a trip instead of adding water and stirring. You paddled for hours, and hours against strong head winds every day of a six-day trip instead of being towed or trucked to the nearest portage. You slept in a leaky tent with nothing but an old orange crate to hold your clothes. And you talked easily of words like integrity, honour and responsibility and virtue and you believed that hard work and dedication would eventually bring you out on top.

So here you are—out on top—and ready to pass on to new generations the love of camping and the out-of-doors which so coloured your childhood. You still believe in honour and integrity and responsibility and virtue and you are determined to give the children of today the same fierce pride in hard work that you had.

And what happens? You find that the world you knew as a child has gone, never to return, and that the rewards of hard work and dedication seem to come just as easily to those who have shown no evidence of either.

To-day's counsellor besides being a great deal younger than we were at the time, is a very different sort of person. Not having grown up in a depression he or she has very little idea of the real value of money. It is there to be spent —let's spend it! All counsellors ask for more money now, usually with the explanation that they must pay for college. How odd it is then to find at the end of the summer that so much of that salary has already been spent—on days off, for clothes, expensive meals, trips, long-distance calls, car repairs.

Young Staff

Young staff are FREE. Even in high school there is unprecedented freedom, and college discipline, or lack of it, is a matter for great concern. The eighteen year-old who has had a year at college is used to coming and going as he likes with very few restrictions.

Most of our staff are too young. A counsellor, who on a bitterly windy

cold morning arrives to breakfast wearing two sweaters, wool slacks and ski mitts accompanied by her campers in shorts and sleeveless blouses is too young to be in charge of children. The counsellor who complains because her ten-year olds act like children, dawdling and wasting time and giggling at nothing, is too young herself to have any understanding of age characteristics. The girl who is "a wonderful baby-sitter" (and which of us does not have at least three such on our staff?) hasn't got the maturity of judgment to enable her to stay calm on a sleep-out with her campers when things start to go bump in the night.

Well, you say, my Senior Staff are excellent people. My Section Heads are supposed to cope with problems of immaturity like this. But how old are our Section Heads and Senior Staff? Most of them are second-year college students, worried about the pressure of courses, troubled by the new morality and their own lapses, in revolt against their parents and the authority of The Establishment, unwilling to wait and work for things they want, scornful of religion and resentful of any suggestion that some people deserve more privileges because they have worked for them. They want to stay out too late at night, go too far on a day off, spend too much money on food and drink, and turn a deaf ear to the Director's plea that they get enough sleep to do a good job the next day. In most cases they also turn a deaf ear to the Director who points out the dishonesty of taking a job and the money which goes with it and then proving too tired or emotionally upset to do the job adequately. We know that it is dishonest; they think we are squares.

As Camp Directors

As camp directors we are appalled at the taste in literature which comes to camp—often sent by well-meaning parents. True Romance, Teen Age Horror, Life and Love—these are often supplemented by ones much more lurid. Pooh and Alice and Paddington Bear have a difficult time holding their own when many of these books filter down to Intermediate and Junior camp. Camp Directors need the help of mature self-adequate counsellors to cope with this type of thing. But so often these same counsellors are too immersed in their own problems. Or else they assume the role of a Junior Freud and take on their own totally inadequate shoulders the responsibilities of a trained psychologist.

Perhaps at your camp you have some traditions, passed down from year to year, basically unchanged since the camp was started. They may be a little bit corny—but corny or not they call forth a tremendous upsurge of loyalty from campers and former staff members. How do we get these across to new staff—people who have come to us from other camps who already have a loyalty to other traditions — some who are new and have no conception of camp life at all? How do we immediately make them feel that "this is my camp"? Schools and colleges have so much longer. Camps have two or four or eight weeks.

We don't know half the things our staff knows. I sit amazed sometimes at the talk which goes on when staff get together. Nuclear fission, existen-

tialism, churches without God, computer sciences, the world of space. I feel like a back number when they start in, and yet I cannot rid myself of the sneaking feeling of relief that I don't have to know all that in order to pass an exam; and that I don't have to cope with New Maths when, according to my accountant, I haven't even mastered the Old!

In many ways, my staff make me feel inadequate, too. When I was young and thoughtless, I didn't get all worked up about the Negro, the under-priviledged, the war in Viet Nam or the United appeal. Not for me the protest marches, the money drives, the sit-in strikes. They have a feeling for humanity these young people, that you and I lacked. There is a tremendous loyalty among them, too, which often makes a Camp Director's life harder than it needs to be. (Just try getting to the bottom of any rumour or situation which is causing dissension among your staff!). They have an independent spirit which I like, too. They go off for a year to Europe; they take jobs at the ends of the earth in order to see the world, make money and get away from home. Thousands of them leave comfortable, affluent homes in order to work, often without pay or recognition, for the downtrodden peoples of the world. (How sad it then makes you to see them settle for a humdrum job with a big company which offers a big pension!)

A Harder Job

But this independence and freedom for counsellors makes a director's job harder than it was years ago. Counsellors used to stay with one Camp for three or four summers as a general counsellor then finally assume a position of importance and responsibility as a Section Head or Activity Head. Now, in order to keep these young people, we must advance them both money-wise and position-wise (and aren't those deadly phrases?) every year whether they are really old enough or not. If we don't, some other camp will, and we are left starting all over again with the seventeen year-olds.

What do we do? Do we throw up our hands and sell our camps for real estate and take a nice quiet job in a boiler factory? Do we throw our own standards and values out with the bath-water and run our camps the way our 20 year old counsellors want us to? Do we bang our heads against the wall and do it "the old fashioned way" losing our staff each year to someone who is more "broad-minded"? Or do we try to walk the razor's edge between now and twenty years ago and work out a compromise?

Our Confederation is changing. Our social mores are changing. So, too, are the churches and education. Camp directors must go along with this change or be left behind.

None of us has all the answers. One camp has a Counsellor Council which decides matters of curfew, drinking, smoking, time-off and staff recreation. Another camp has year-round meetings of senior staff to discuss problems and decide on solutions before they actually happen. Some camps hire a psychiatrist and psychologist for counsellors as well as campers. Another gives counsellors a say in camp policy and still another pays a system of dividends after a successful (financial only) summer. All these things have value, but they are not the ultimate answer if camps are still to offer to children and

young adults the magic which they are in such a unique position to do.

Camp directors are still free—free to run the type of camp according to the dictates of their own heart and understanding. Unlike the schools we have relatively little governmental interference, and we are still the most important person in that camp (say what you like about cooks . . . and who doesn't!) We are the people who must decide what type of camp we will run and we are the ones who must decide what type of people we will hire to help us run it. They are not easy to find now — for camps must compete against so many other things for a young person's interest. But having found them we must not let their influence, through lack of time or uncertainty on our own part, become useless and inadequate. Young counsellors have thrown out many of the standards which we had, but I am convinced that they are still looking for the fences that you and I used to hurl ourselves against. We wanted freedom too, but we wanted to know that the boundaries were still there. All modern evidence to the contrary I suggest that young counsellors still feel much the same. They want some standards, they want boundaries, they want to feel that someone cares whether or not they come up to expectations. We cannot go all the way—if we did we would forfeit the position which age, experience and (hopefully) maturity have given us. We *can* go half way, and if camps are to continue to play a major role in the education of the child and the young adult, we *must* go half way.

Do you agree with the authors? If not, how about telling us why?

—•

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HEADS CAMPING ASSOCIATION: Mrs. Nicholas D. Demetelin, new president of the Quebec Camping Association, with Howard G. Gibbs, left, national director of program services, Boys Clubs of America, and Douglas G. McEwen, president of the Canadian Camping Association. Mr. Gibbs addressed a luncheon marking International Camping Day at Expo.

AT EXPO International Camping Day

by Sophia Demetelin,
President,
Quebec Camping Association Inc.

Saturday, September 23, 1967 was an exciting day for the Quebec Camping Association Inc. - Association Des Camps Du Quebec Inc. for that was the date set for the long anticipated International Camping Day at Expo. The theme was "The Camper and His World - Terre des Jeunes" and at the luncheon Mr. Howard G. Gibbs of New York stimulated and inspired his audience with his pertinent and astringent observations.

As National Director of Program Services of the Boys' Clubs of America, Mr. Gibbs speaks with authority. Among other things he said that present day society is robbing children of their childhood because "we want them to be adults".

He defined schooling as any serious undertaking as opposed to clinical recreation and enjoyment.

Mr. Gibbs said the new trend, spawned from the "sputnik syndrome" which influenced North America into thinking that we are far behind the Soviet Union in education, is a direct cause of the numerous school drop-outs and "hippies".

Ironically, the more we push our children, the more will they fall away from school.

He challenged the various camping associations throughout the continent to launch a new approach in attracting parents and children, to show them that the "pseudo-intellectual" idea about pushing children into adulthood is not in the best interest.

The camping day observance also included a meeting of the Provincial Board of the Quebec Camping Association. New officers are Mrs. Nicholas D. Demetelin, president; Robert Lazanik, A. Ross Seaman and Reverend Lionel Perras, vice-presidents; Paul Moreau, secretary; and Tony Shorgan, past president.

—●

CHARCOAL FIRE FOOD

reprinted from
The Canadian Guide, February 1966

As every Guide must know by now, "practice" Heritage Camps have been held in many parts of Canada.

Guide leaders and Guides have learned a lot about their camping skills at these Heritage Camps, and one of the things they've learned is that most of us need practice in charcoal cooking.

Now, there's no point in waiting to learn about outdoor cooking (and most of it is done with charcoal now) until you get to camp.

You want to have these skills **before** you go to camp. So why not start practising some charcoal cooking now?

In winter? Sure, why not? What's better than hot food cooked outdoors after a skating party or a sleighride?

So, read these hints, study the drawings—and then why don't you ask Captain to help you organize a company outing and find the equipment to practice some charcoal cooking?

Timing

You must plan the time at which you want to eat, and then you must decide when to start the charcoal burning and when to start cooking.

Give charcoal a good half hour after you light it to burn down to a bed of rich glowing coals good for cooking. In thirty minutes you'll have a good fire for boiling and frying: if you plan to broil the food, let the coals burn down a little longer. And if you're going to toast something, like hot dog rolls or bread, wait until there's a lot of ash.

Then, when you want to heat water for dishes, scrape the ash away and let the coals get red-hot once again.

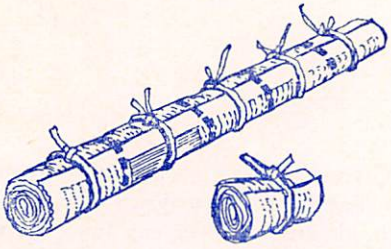
Tinder

You can use bundles of cedar bark, spruce needles, pine cones or wood shavings, heaping the charcoal on top.

You shouldn't use any liquid or chemical "firestarter" out of a store-bought can because this can be dangerous. But, if you think there won't be enough natural tinder around the site, use one of these things:

—Waxed milk cartons. You can put the charcoal in the cartons and set them alight, or you can shred up the cartons and heap the charcoal on top.

—Firebugs, which you make at home ahead of time. Roll up four or five sheets of newspaper and tie them with string every two inches. Then cut the roll between strings, dip each piece in melted paraffin and let it harden. Two or three of these will ignite a pile of charcoal. (See diagram.)

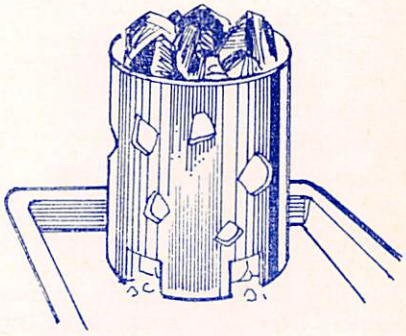


—Buddy Burners, which you also make at home ahead of time. Coil strips of corrugated cardboard into a small salmon can (with the top removed). Add a wick, then pour melted paraffin or used candles all over, and let it harden. (See diagram.)

—Egg cartons. Fill them with charcoal, tie them with string so the charcoal doesn't spill in your knapsack, and set them alight in the stove.

The Stove

Some charcoal stoves have a metal collar to keep the charcoal confined as it ignites. You can make one out of a big juice can with the top and bottom removed. Cut ventilation holes at the bottom and punch holes throughout. (See diagram.)



Put tinder and charcoal in the can, and ignite. When the charcoal is burning merrily, use tongs to lift away the can and spread out the charcoal.

Tinder and charcoal need **lots of air** to burn.

Clean Up

Put the dish water on to heat as soon as the cooking's done.

When the outing's over, get together with the rest of the patrol or company and ask yourselves how well you did.

Were the fires started in good time? Was the cooking well organized, and were the cooks free to eat with everyone else? Was the dishwater ready, and were the pots soaked during the meal? Did you dirty too many utensils? Did you remember to dunk partly-burnt charcoal in water and save it for next time?

BOY'S CAMP!

by Muriel Leeson,
Winnipeg, Man.

When a mother sends her only son, or her eldest son, to Boys' Camp for the first time, it is a sight to make a strong man bang his head on the wall.

Her first act is to supplement the clothing requirements recommended by the Camp Directors.

"How," she reasons, as women have reasoned from the dawn of time, "can a bunch of men and boys know what a boy needs?" (The only woman in the place is the nurse whom, for some reason, she trusts. Few boys are sent to Camp with shots of penicillin or bundles of Band-Aids.)

Extra Luggage

Consequently, son is dispatched with extra shirts, underwear, pants, etc., that either get lost or come home unused. The things he has worn come back in a condition beyond description and are generally lugged down to the basement in one horrible bundle held at arm's length. It is at this point that a woman discovers a boy is quite capable of bringing home four pairs of size eight socks—he has lost the other two pair—and one lone, worn size ten sock with a hole in the toe. How it got in his baggage or why it remained there is forever a mystery. He certainly doesn't know. He was too busy being a boy. And anyway, he was against taking all that stuff in the first place.

His attitude confirms Mother's opinion—one long suspected after ten years of living with Dad—that deep-rooted in every male is a strong aversion to baggage of any kind. When man roamed the forests, club in hand, any woman who meekly suggested they bring an extra sleeping skin probably got hit on the head! In a way this aversion is a good thing. Today's male, weighed down with a station wagon full of gear and a highchair and two knocked-down cribs strapped to the top, is in no state to conquer the world. He will be lucky to get out of the car door with both eyes. By then he is usually too furious to see, anyway.

Packing

The most deadly Mother and Son packing battles are held over warmth. Mother, being particularly fierce on this point, generally wins and son goes burdened with the extra blanket. If the weather turns cold and he uses it, it is never mentioned. On returning home he dumps it down, messy and damp, with his other gear and removes himself. If, however, a warm spell has made it superfluous he hollers about it loudly and with gestures, not only then but again next year at packing time.

"I never used it. It kept falling off my bed! I don't **need** it!"

Like Little Black Sambo he will think in terms of the last time, when it was warm, even if a cold air mass is approaching with the speed of light.

This aversion to baggage shows itself in other ways. Men are awfully loose-minded about lists. Boys' Camps require the clothing lists to be checked off weekly. (It says this in the letter.) Mothers soon find out that this check is done by a squirrel, called in for the purpose while the men of the camp go off on a hike. The nurse will go home with her own bathing suit, undies and hair curlers, but the boys will be lucky if they return with their own heads. I once heard of a mother who, to prove

the squirrel theory, inserted on her list, TWO PAIRS OF DINOSAURS. They came back checked.

Forms and Mail

There is always a Personal Information section on the application form, insisted upon by a woman higher up the scale than the man who runs the Camp. In this section Mother is urged to tell what she knows about her boy in order to help the leaders give him a happy camping experience. Ha! No mother worth her salt does much about that. A boy will have enough trouble in life without mother running ahead like a herald, telling what she knows about him. A good mother lets him have an unhappy camping experience if necessary but she keeps **those** facts under her hat. This is a low trick to play on a boy and any man knows it. The Cabin Counsellor will find out about little Willie's unique personality the same way Mother did. And he'll re-mould him in one quarter the time, in a man's way. When a boy can't appeal to mother he sharpens up fast. By the time a letter gets home he will have made six more bloopers so why bother?

In regard to mail, Camp Directors urge Mother to write often, keep the letters light, bright and happy, but **never** tell Willie what he's missing. In other words, if Uncle Jack blows into town and treats the rest of the clan to fried chicken and a night at the circus, wait until Willie comes home to inform him. The note may arrive on the day he is having his first attack of homesickness and this will put the lid on it. He may have begged for six months to go to this camp but homesick people aren't reasonable.

When he emerges from this phase (and he will) he'll begin to see some of the more obvious advantages of Camp life. For example, at Camp, under certain conditions, the Chief can be heaved, fully clothed, into the pool. He can also be hit in the face with a custard pie. These things are always a bust with Mother. At Camp a boy can paint himself all colors of the rainbow at stunt time, get as muddy as he likes and yell at the top of his lungs. And if an itsy-bit of red paint like eight square inches gets on his pillowcase that night the Cabin Counsellor won't beef. In short, Camp is a rewarding experience.

Don't expect to hear about it in his letters, however. You might, if the lad is a future journalist, but more typical is something like this.

"Dear Mom and Dad,
My filling just fell out while eating that toffe. I don't no what to do. Send me a letter telling me what to do.
Your son,"

The answer to that is tell him to forget it, unless it aches. In that case, tell the nurse. The Camp authorities will take it from there.

The Big Thing

The big thing in sending a boy to Camp is to trust the folks in charge and remember that in spite of Mother's efforts to prevent them, they are trying to turn Willie into a Man. In defiance of Mothers who fuddle-duddle around, any boy, given half a change and the company of his own sex, will achieve that status some day.

The ancient Hebrews had a custom of moving boys from the women's tents to the men's at any early age. As a substitute for this wise operation you can't do better than start with two weeks at Boys' Camp.

And any Mother, tears dried and cooking chicken for Son's first night home, looks a lot better when only a square of print is attached to her apron strings.

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John R. Latimer

AMONG OURSELVES

By C. F. Plewman,
Past President
Ontario Camping Association

Some people seem to be born with camping in their blood . . . they take to Camp like a duck takes to water. John R. Latimer is such a person! President of the Ontario Camping Association and for twelve years the Director of Kilcoo Camp for boys, in Haliburton, John was born in Toronto in 1930. By way of education he attended Lawrence Park Collegiate, Victoria College and Lorne Greene's Academy of Radio Arts. His parents appeared to realize when he was still a youngster that camping was not just an "extra" with John, but rather something that was an integral part of his very existence.

I well remember running across him at Kilcoo when he was seven or eight years of age. Turning to me he said, "You know, Chief, someday I'm going to be a C.I.T. and a Counsellor at this Camp", and not many years later he was saying, "someday I'm going to own this Camp!" As the years rolled by he was not only a C.I.T., a Counsellor, and Waterfront Director, but also a Section Director, and then the Director.

As a Camper

Several things made a lasting impression on me as I watched John as a Camper. The first was his enthusiasm and smiling countenance. Somehow Camp seemed to be just his cup of tea. The second was his unfailing tidiness, a trait that has carried over into the tidy kind of camp he now operates. Sometimes when there is a change of leadership, a camp experiences a real break with the past. It was not so when John took over. His 17 seasons at Kilcoo had made him a real part of the camp. He did bring with him an added zest for camping, and particularly an awareness of the worth of each individual.

As a Camp Director John has had many things going for him. His natural affection for boys has won a big place for him in their hearts. His pleasant personality has captured the confidence and loyalty of the parents, and as for the staff, his sincerity and above all his understanding, brings out the best in each one of them and results in happy relationships and a job that is well done.

It was no accident when one of the parents of a camper years ago, offered to stake John, should he decide to buy Kilcoo. Nor is it surprising that securing campers is one of the least of John's problems. Some years he has turned down enough registrations to have made another good sized camp.

A Dream Come True

It was a fall day in 1955 when John finally made good his promise to "someday own this Camp". Five years later

he and his wife completed the financial arrangements with his partners, so that now the Latimers have full ownership. Fantastic as it was, his boyhood dreams had come true.

No story about John Latimer would be complete without some reference to his wife Peggy. Peg is a Camp Director's dream of what a good Director's wife should be. No matter what the situation demands she seems equal to the occasion. It matters little whether it is running a buffet for 600 on Visitors Weekend, overseeing the commissariat department, acting as postmistress or driving the truck during Advance Camp. Though the staff overrun their living room, she remains her placid and patient self and to all and sundry displays a genial personality and a kindly and often motherly interest. To know what helps John click, you have got to know Peggy.

The Latimers have three children. David 6, Jeffrey 5 and Michael 2. No one needs to tell them how a parent feels about his child.

John's main hobby seems to be "life itself". Maybe that is why he is interested in politics. I, for one, hope that he won't get too involved too soon . . . the more camping has his undivided attention, the happier I will be.

John has always believed that every child has an inherent right to a happy and rewarding Camp experience. That being so it was natural that he should play an important role in the life of the Ontario Camping Association. During the past twelve years he has been Treasurer, Public Relations Chairman, and three times Chairman of the important Conference Committee, National Chairman of Centenary Jour-

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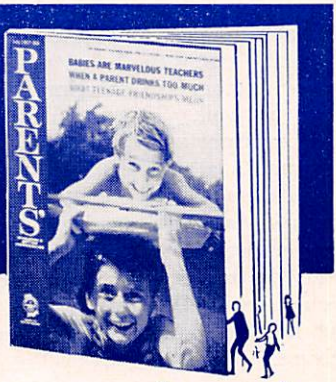

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CAMPING AND LEISURE

By Prof. Kirk Wipper

The world of today, in its phenomenal technological progress, has introduced to man a wide range of new problems which have either directly or indirectly produced stresses beyond what may be described as normal. It is an age when the machine and its master, the clock, have seized control of man almost from the moment of his birth. Not only has technology with all its automated innovations made a dramatic entry to the scene, but other major factors are exerting their influence as well. The population explosion, transportation and communication advances, alterations in family and social class status, depletion of natural resources and the stealthy arrival of a new leisure have all assumed significant roles on the stage of our society. It would be useful to discuss all of these but my particular concern here is with leisure.

A Much Discussed Topic

Leisure has relatively recently become a much discussed topic but it is by no means new. In both Greek and Latin the word for leisure is the English word for school. In the period of the golden age of Athens, only the favoured classes were educated because only they had leisure. They had freedom to do what they wanted to do. History has passed down to us the glorious results of that period when leisure was understood and accepted. Unfortunately, vestiges of the notion that leisure belongs to the favoured classes still persists but such a restrictive attitude is a very superficial appreciation of the facts. The prognosis is that leisure will become more and more available to the masses who are least prepared for it.

Generally western man, who has been absorbed by the industrial giant, has come to regard leisure in work terms—as diversion from his working hours, as "not-work" time. This idea is not synonymous with the concept of leisure as freedom from the necessity of being occupied. And this is a logical conclusion. It is extremely difficult in a work oriented society to think in terms other than work.

And so leisure is suspected. Because it is the antithesis of virtuous work, it is the time when that amoral, unprincipled idea of play is carried on. There is then, a sense of uneasiness—of guilt about this—because leisure is equated with a lack of purpose to life. It was refreshing to note a plea for play in the American Pavilion at Expo, 1967. Here was an attempt to portray the importance of play in a society taken over by work-focussed industrialism.

Consequently, as Sebastian de Grazia suggested, man tends to work in his "not-work" time. He moonlights; he works on his vacation; he works at his sports; he takes on endless chores, club projects and frenzied tours. He does all this so he can get "things." More work means more money which means more things. The Indian apparetnly was not the only one taken in for a bundle of trinkets. Again as Sebastian de Grazia has pointed out, "Man has been sold a life of quantity in the mistaken belief that he was getting quality."

The Slave of Time

With all his determination to work, man has become the slave of time. He has become what is described as a transmitter and receiver of time. Time then is something to be saved, spent, earned and even to be worshipped.

But leisure cannot and must not be entangled and confused with work or time. It should also not be equated with free time. No shortening of the work week, no time saving gadgets will turn free time to leisure. In free time it is possible and useful to experience amusement, rest and recreation. These are not, however, the essence of leisure. When we tear ourselves away from the tyranny of the time machine and wrench ourselves free from the work ethic we can begin to talk of leisure. Again from de Grazia, "Free time is the gate and outside the gate is freedom." Leisure is freedom to do what one wants to do. It is true that the machine has given us free time but it cannot bestow leisure. *That we must create ourselves.*

Leisure then should be regarded as steeping oneself in the whole of creation, a state of being in which you pause and open yourself up to life—an unlocking of your mind and spirit. "Not to devour life but to delight in it" is the opportunity offered through leisure. It is not so much what is done in leisure, but how it is done that counts. Aristotle described leisure in one of his writings "A man will live thus, not to the extent he is a man, but to the extent that a divine principle dwells within him."

Because leisure was so highly prized by the Greeks, its misuse was held in disdain. The word acedia described such an abuse and interpreted means spiritual torpor, a deadly sin.

Reaction to Leisure

How does modern man tend to react to the prospect of leisure? His first reaction is fear — fear of boredom because he is unprepared. After all he has been completely preoccupied with work, the machine and the clock. He paradoxically appears to look forward to retirement but at the same time is apprehensive about it. He has hoped throughout his life to find adventure, diversion and worth and he is not certain that he has either found it or will find it in work. The question is, will he somehow find it in leisure?

It will take time for our society to recognize the real difference between leisure and work—a first and significant step. Work may do many things for man including making him rich, but it is leisure that will perfect him.

As leisure performs to a cool and wary audience, camping stands in the orchestra pit with an excellent script to assist the actor. Camping has a special message to convey in its adopted purpose. It is intended to be child-centred which implies that programme ought to be manipulated to accommodate the needs and interests of campers. Secondly, the activities of camp ought

The cover cut sketches the old log cabin at Cochrane Camp, by Nora daughter of the tate A. L. Cochrane, so well known in camping circles.

in every way conceivable to be steeped in the natural environment allowing a continuous process of outdoor interpretation. This would indicate that experiences in wildlife, campcraft, orienteering, outdoor living skills, creative arts and crafts using natural themes and materials, swimming, canoeing and wilderness travel by canoe or on foot should be deliberately cultivated and are the basic tools of camp leadership.

An Unique Responsibility

Education has the responsibility of perpetuating and enhancing wisdom and of assisting man in the process of adaptation to his changing environment. Camping has a unique and special responsibility in the adaptation process which assumes special significance as man faces the opportunities inherent in leisure. In the camp setting, young people should then be surrounded with experiences in which they learn to express, create, serve, belong, be recognized, compete and participate in new experiences.

Immediately it should be obvious that the camping movement has unusual opportunities and responsibilities in reference to leisure. It is in the natural environment that young people can find the essence of leisure, that is, provided that the philosophy of the camp in its natural habitat allows for that discovery. For in his flexible, impressionable years, the camper can be in a receptive attitude of mind which calls upon his singular greatness and uniqueness. This response can only emerge if leadership is aware and sensitive and has itself stepped beyond the portal of freedom to experience the vitality, beauty and tranquility of leisure through the natural environment.

If camping accepts the notion that its natural setting has special qualities in reference to preparation and understanding of leisure, it would follow that it is necessary to ensure such an environment for future generations. It is indeed a moral obligation to guarantee the preservation of our natural heritage. Not only is it of inestimable value for the perfection of man in his leisure, but man's very survival depends on the manner in which he strives to preserve his natural environment.

There is indeed mounting evidence of a widespread disregard for the natural world of which man is an integral part, and yet it is in the wilderness reaches that man is both inspired and nourished. Our camping young people must be convinced that man's survival is dependent on the care, maintenance and respect for the natural environment. Future resistance

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to careless manipulation of natural areas will only be effective if a large section of our population becomes genuinely concerned about matters relative to such environments. To be aware it is necessary to be exposed and to be exposed may mean eventually to care.

The stress on what might be called living space is intense and it will increase. It was suggested earlier that pressures of increasing population, advancing industrialization, improving channels of trasportation, must inevitably take their toll on the remaining natural islands of freedom and inspiration. Man listens for the call of the wild, but even as he listens it is vanishing or being pressed back into a crowded, uncomfortable corner. And yet something goes wrong with man when he cuts himself off from the natural world. He begins to search for substitutes through flower beds, small gardens, and a great variety of pets. Still he concedes that the out-of-doors is and always will be an opportunity for man to become acquainted with his noblest dreams. It is a place where leisure can blossom.

In conclusion, camp leaders can undertake at least the following positive steps in recognition of the implications of leisure:

—*Assist youth to understand that leisure has a special meaning which can probably be best understood in and through the natural environment.*

—*provide experiences which will help campers to adapt to a changing world in which leisure is an integral part, and in the process of adaptation to experience diversion, worth and adventure.*

—*allow campers freedom to think, to write, to converse, to play, to create, to understand and to acquire whatever skills are necessary to make leisure meaningful.*

—*inspire a respect and sensitivity for the natural environment so that it is protected and preserved as an important leisure resource for present and future generations.*

The wisdom of the world was madness if, in teaching man how to subdue nature and transform the earth, it made men turn their back on life. Our task in camping is not to teach our campers about making a living but about how to live.

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AHOY!

THE ATLANTIC PROVINCES

We've just been reading and very much liking "N.S. Camping", the official publication of the Nova Scotia Camping Association—a doff of our hat to the Editor and Vice-President of that Association, **Tom Creighton.**

After Christmas, N.S.C.A. plans a Counsellor's Training Course which will be open to any person who is interested in taking a course that will include theoretical and practical aspects of camp counselling.

* * * *

We thought that President Dave Hartry had gone from Round Hill to South Africa. Not so — he is Priest Assistant at the Anglican Cathedral of All Saints in Halifax.

* * * *

The Nova Scotia government has put into law a set of regulations governing Summer Camps. Its title is, "Regulations Summer Camps" and it may be obtained from the Department of Health, Provincial Building, Halifax, N.S.

* * * *

Harold 'Buddy' Brown, now at the St. Francis Xavier University, attended the Kirk Wipper led canoe school at the University of Ottawa. The things he can teach about the canoe!

* * * *

Tom Creighton, vice-president of the Nova Scotia Camping Association, has sent us this story of the Atlantic Provinces Regional Camp Directors' Seminar, held in Moncton, N.B., November 17 - 19.

The first winter snow storm, salty tales from the Newfoundland outports, a view of the human element in camping combined to make a success of the first Atlantic Provinces Regional Camp Directors' and Administrators' Seminar. Delegates came from places such as Killdevil Camp out of Corner Brook, Nfld., Charlottetown, Fredericton, Halifax, Grand Falls, Moncton, St. John's. They represented the Anglican Church, the Baptist Church, the United Church, YMCA's, Girl Guides, Boy Scouts, Boys' Clubs. One representation that might be regarded as unique was from a camp run by the Co-op Services, the 4H Clubs, and the Zionist Organization — eighteen men and women in all.

Ross Seaman, immediate past president of the English Section of the Quebec Camping Association, was the resource person for the group. The theme emphasized the "Human Relations Aspect in Camping". There were discussions on the Role of Leadership, Selection of Leadership, Methods of Measurement in Camping, Group Function, and Methods of Evaluation.

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CREATIVE BEHAVIOUR

"Creative Behaviour Guidebook" *by Sidney J. Parnes has been reviewed with such quality and insight by* **Jean Darrach** *of the Editorial Committee that we are presenting it as an article.*

Before 1950 there was not much worrying done, at least in print, about what was happening to the creative abilities of students in the overcrowded school systems of North America. Some psychologists like J. P. Guilford were aware of the problem and gave it a chapter here and there, but no one then offered ordinary teachers a clear idea of the nature of creativity. The various "progressive" or "free expression" systems were said to develop creativity, but no effective tests existed.

Under Achievers

In the years since 1950 the increasing application of science to the processes of production have made it imperative to find out why some intelligent people are imaginative and ingenious, and others equally intelligent seldom initiate or invent anything. Most modern researchers seem to be testing the hypothesis that creative talents are quite widespread but that they are smothered, atrophied and cut off in our socializing and educational process in which the emphasis is all on conformity. They suggest the world is probably full of "creative under-achievers". At a recent conference of recreationists in Toronto, Professor Alan Klein told his audience they paid only lip service to creativity; the truth was they "really hated creative kids" who made them uncomfortable and disrupted all their planning. The response of the group suggested that he had flicked a tender spot.

In recent years publications on the subject of creative behaviour have appeared in such numbers that it is difficult to keep up with them. There is growing evidence that teaching techniques based on the current analyses of creativity do produce permanent improvement in the ability of students to do original thinking. A majority of the studies are based on experience with adults, but much work is being done with school children and the next year or two should see the publication of results.

Their Own Periodical

The creative behaviourists now have their own periodical, The Journal of Creative Behaviour, edited by a pioneer in the field, A. F. Osborn. An early number listed a bibliography of over 4,000 items, and a further list of about 1,500 will be required to bring the catalogue up to the end of 1966.

A handy way to catch up with all of this, and to get some practical ideas of how the theories are applied, is to invest in Sidney J. Parnes "Creative Behaviour Guidebook" 300 pages and the Workbook that accompanies it. Price of each $2.65 (Charles Scriber's

Sons, New York). In addition to a complete 16-session course, the theories are outlined and compared; there is an immense bibliography of the literature, lists of films and tapes, and a survey of current courses offered in education, industry and government in the U.S.

The short course that Professor Parnes offers is one that he has been using and refining since 1956. It has the same air of being cut, dried and boxed up that programmed courses have — understandable since it is intended to be used for self-study as well as for seminar or workshop groups, but consorting oddly with the declared purpose of the material, to produce exciting, free-wheeling, creative thinking. Some of the "gimmicks" and exercises are no longer new, having made their way into popular magazine articles.

However, Parnes emphasizes that discipline is an important element of training in creative behaviour, and that it requires effort and practice to overcome the mental set we have toward stereotyped responses. Osborn has put it this way: It is easy to understand creative behaviour principles intellectually, but extremely difficult to internalize them — to use them automatically in everyday life.

The sessions of the course have such titles as: Recognizing the Real Problem, Encouraging the Creative Process, Idea-finding, Making Unusual Ideas Useful, Making Snap Decisions, Creative Problem-solving. In the introduction, prospective students are told their self-confidence and motivation will improve; they will find life more exciting and challenging, become both more open-minded and more sensitive to others.

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IT'S A DATE

British Columbia and Alberta and North West Territories:

Camp Administrators' Seminar — YWCA Chalet, Banff, Alta: March 1-3.

Manitoba:

Annual Meeting, Canadian Camping Association: March 28, Winnipeg.

Ontario:

Annual Meeting, Inn on the Park, Toronto; March 7-9.
Directors' Seminar, Ottawa, February 8-11.

Quebec:

Annual Meeting: Windsor Hotel, Montreal, P.Q., March 14-16.

Boston, Mass.:

American National Camping Association Conference, Sheraton Boston Hotel; March 12-16.

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WALLACE FORGIE

INTERNATIONAL CAMPER
1883 - 1967

By J. H. Ebbs, M.D., F.R.C.P.(C)

Until his death on December 1, 1967, probably no camp leader was known by as many campers throughout the world as "Wally" Forgie. He was known as "Commodore" by the many young leaders who came under his influence in Canada from 1908 until 1927. Many men knew him when he served five years overseas in the First World War with the Y.M.C.A.

Boys work in Western Canada then occupied a number of years during which he conducted many canoe trips into the north-west. He was an associate of the late Dr. Hedley Dimock who was succeeded by Professor Charles E. Hendry.

Y.M.C.A. boys work then took "Uncle Wally" to India where he pioneered in camping. In 1935 he built Camp Tonakela near Madras, which was officially opened by Mr. and Mrs. Taylor Statten. He then began thirty-two years of voluntary service to underprivileged children which has become an international project.

At Camp Tonakela

Camp Tonakela became an "oasis" on the plains to which thousands of orphans, blind and street children of Madras came for a few days of holiday in a North American style camp. Built around a well which provided water for trees and eventually a swimming pool, it was also an essential source of water for the families living in the surrounding villages.

Gradually the services provided became known throughout the district and since the camp was fourteen miles from Madras which is the nearest source of medical help, Wally Forgie provided valuable free first-aid treatment to thousands of local people.

The care and feeding of poor children attracted convalescent children discharged from hospital with no home or source of care to go to. His reputation for good rehabilitation of sick children grew and this service is now an important part of the camp.

Children from the surrounding villages became a serious problem during several droughts and disastrous crop failures. Emergency one-meal-a-day feeding of these children has finally developed into a routine vitamin and mineral enriched daily meal for these neighbours.

Wally Forgie, known as "Tah-Tah" by his Indian children friends, has demonstrated how one man can provide service to thousands of boys and girls, many many leaders and be an example to many fine Madras citizens who worked with him. As the head of the Child Health Institute of Madras has said "Wallace Forgie will be remembered in this part of the world as an Albert Schweitzer".

A Modest Man

A modest, unselfish man with a practical missionary spirit, he would be the last to acknowledge that probably his greatest contribution has been his willingness to share his great humanitarian venture with thousands upon thousands of campers in North America who have developed an awareness of the needs of others around the world. Wherever he went in the camps in Canada and the United States, he made friends as he told his simple story of a "North American Camp" at Camp Tonakela in India.

Wally Forgie's image will live on as a testimonial to his great work in camping for the underprivileged, in camp leadership and in health service. It is to be hoped that support will be found for a tangible memorial to a fine 'camper' at Camp Tonakela.

—●

CANADIAN SYMPOSIUM on Recreation

— A Summary —

By Prof. Kirk Wipper

The Symposium was held June 10 to 16, 1967 at the Convention Hotel in Place Bonaventure in Montreal. The founding members adopted the title "Man and his Leisure" or "L'Homme au Loisir" in recognition of the Expo theme "Man and his World." In the founding group were: Parks and Recreation Association of Canada; Association Canadienne des Centres de Loisirs; and the Recreation Division of the Parks Department, City of Montreal.

The Symposium succeeded in drawing together the largest gathering of its kind ever assembled in Canada to deal with the subject "Man and his Leisure."

To accommodate the diversity of representation the Symposium explored a wide range of ideas through addresses, discussions and demonstrations.

A Few Quotes

A few relevant quotes may serve to indicate the scope of presentations.

Hon. Allan J. MacEachen, Minister of National Health and Welfare — "The quality of a society is determined by what it does with its leisure, its so-called non-productive hours."

Dr. Celeste Ulrich, physical education professor at the University of North Carolina—"We are moving away from the puritan ethic in North America that insists work is worth but play is passion and therefore shameful."

Dr. Wilder Penfield — "In our great democracy all men are free to discover, each for himself, an impelling purpose in life . . . when purpose comes, idleness is changed to opportunity. Leisure will then no longer pose a problem to the worker with a larger pay cheque and shorter hours of work."

Mr. Robert D. Freeze, lawyer and businessman of Vancouver—"Advertising and promotion can create the desire to participate. It can demonstrate the benefit from participating and it can show how the activity can satisfy our social needs, our physical needs and our ego needs."

Hon. Arthur Laing, Minister of Indian Affairs and Northern Development — "We can no longer assume that Canada will always have enough countryside, suitable for any purpose we require . . . even in a country as vast as this we can use up our potential. . . . There is a need, deep within urban man compelling him to renew his communion with the world of trees, of sky and running water. Families need open places for children to meet the wonders of the natural world."

Lloyd Brooks, National Parks Service —"Providing for a quality environment on a national scale implies national leadership in these matters. There is evidence of the emergence of such leadership — (throne speech excerpt) . . . we must lose no more time in making ugliness in our environment as unwelcome as financial losses in our balance sheets."

To Conclude

The Symposium, resolutions were drafted. These seemed to reflect the following summary statements which could have some influence on the future of camping.

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Our Good Wishes

to

JOHN F. DALTON

Last June, after forty years as an active member of the Quebec Camping Association, Mr. John F. Dalton retired. Here is a gentleman who can look back with justifiable satisfaction at a substantial list of accomplishments in a number of areas of service.

He was instrumental in establishing Boy Scout troops in various Catholic parishes throughout Montreal. It was he, also, who played an important part in establishing the Catholic Men's Rehabilitation Centre, the Holy Cross Boys' Club and the Victoriatown Boys' Club in that city. Mr. Dalton is a member of the Corporation of Professional Social Workers of his province, a member of the Boys' Clubs Professional Association and of the Board of Directors with Boys' Schools of Canada.

He was a school teacher for 22 years and started work with the Federation of Catholic Charities in 1937. For over 30 years he was the Executive Director of the Catholic Boys' Services.

Mr. Dalton's camping interests, too, were inclusive. He was Chairman of the Membership Committee of the Quebec Camping Association and very capably handled the registrations at the 1962-64 and 1966 joint Conferences. In 1949 he established Trail's End Camp.

The best wishes of the Canadian Camping Association go to Mr. Dalton for whatever he now plans for future days; undoubtedly many people will continue to seek his counsel and draw upon his wide experience.

from page 51

1. *The age of leisure is emerging in our society with every indication that it will shortly become a very significant force.*
2. *There is a growing awareness and readiness to respond to the implications of leisure.*
3. *There is a realization that it will be essential for governmental bodies and private voluntary organizations to cooperate in facing the implications of leisure.*
4. *There is a recognition of the need to prepare leadership for leisure on a very broad cooperative scale.*
5. *There is a developing trend in each organization and institution concerned with leisure to re-evaluate its role in reference to leisure with the intent to retool, if necessary, toward a more effective contribution in the leisure field.*

Editorial Note:

Three eminent experts presented papers and led sessions in outdoor education and camping during the course of the Symposium. These were

Dr. Julian Smith, Michigan State University, internationally known authority on outdoor education who presented "The Future of Camping".

Dr. Donald Smith, University of Alberta, Edmonton, a leader in camping and outdoor education leadership preparation at the university level. His topic was "Education for Camp Leadership".

Prof. Kirk Wipper, widely known in Canada as the top Canoeing educator, a camp director of distinction and an able leader in the preperation of camp leaders at the university level and for the Canadian Camping Association. He talked about "Camping—Where do we go and why?"

from page 46

The Nova Scotia Camping Association organized the conference and the Planning Committee included the Provincial President, Rev. David Hartry, Robert Cameron, New Brunswick liaison member of the N.S.C.A., David Mills, P.E.I. liaison member of the N.S.C.A., Ron Iles of the N.S.C.A. Executive and myself.

One of the most significant impressions derived from the conference was the need to share communication with camping people so that help and resources can be made available. This is particularly true where, as in the Maritimes, camping is predominately of an agency type and leadership is often transient and often non-professional.

Camping is quite new in many parts of the Atlantic provinces and Camping Associations exist only in Nova Scotia (10 years) and Newfoundland-Labrador (1 year). The need to disseminate information, resources, and support is felt to be a high priority in this area. I hope the Canadian Camping Association will realize that the needs and action for resolving these concerns are quite different from those for the bigger, longer established Camping Associations.

This conference may have provided the impetus — long needed — to bring about more communication between camping people and a sharing of common problems. Impetus may have been given, also, toward the strengthening of existing Associations and maybe the development of Associations in New Brunswick and Prince Edward Island.

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Sermons Under The Sun

by Nairn Waterman,
Junior Leader Boys' Camp,
July 31, 1960—Camp Wabanaki

You all know the definition of courage. The dictionary gives one as 'bravery or fearlessness'. But courage has several meanings and some of the ones we think little about may be the more important ones. It takes many kinds of courage to go through life—the courage to face the facts, to solve problems, the courage to accept assignments, to stay with what we have started, the courage to follow through, the courage to preserve principles and sometimes fight for them and even the courage to run away. Many different kinds of courage which are not readily used in the home are necessary in a communal effort such as camp.

One of these is subjection and obedience that we should gladly follow the counsel of others. That one word gladly takes a lot of courage in itself. We must sometimes set aside our own will though it seems good. I have heard it said several times that while we are young we sometimes wonder how our parents could be so stupid, but as we get older we wonder how they could learn so much in a few years.

It takes courage to stick to a job and do it cheerfully. Some years ago the Norwegian Freighter Grontoft sank off Cape Race in a terrible hurricane. In the midst of the excitement attending the ship's disaster, the ship's wireless operator stuck to his post and filled the air with traditional S.O.S. calls for help. A liner picked up the message and started to make the rescue, signalling its progress as it came—4 miles per hour was the liners top speed, and the operator on board the Grontoft knew he would never arrive in time to effect a rescue. Bravely he kept on signalling. The Grontoft's decks were awash; Death was a certainty. "This is no weather to be without an umbrella", he checked to the rescuer and then shortly thereafter, "The stewards are making sandwiches for the lifeboats, it looks like we are going on a picnic." He knew the lifeboats could not **live** on such a sea, but he was going to be game and cheerful to the end. The next heard by the rescuers was the official report that the Grontoft was sinking. Then she heard the operators last message, "Sorry we couldn't wait pressing business elsewhere", and then he ended with the Norwegian toast "skol". We probably will never have to stick to a job facing such high consequences, but everyday in camp we have little examples of this during cleanup or during skills, but always remember once you start a job, stick to it till the finish and do it as cheerfully as possible.

Have you read the fable of the Philosophical clock, which one day meditated about its future? It had been bought in a store and placed on a shelf in a large farmhouse room. Almost at once it began to worry about all the work it had to do. It had to tick twice every second, that meant **120** ticks per minute, or 72,000 ticks every hour, or 172,800 ticks every day. Each year it would have to tick 63,072,000, and in 10 years 630,720,000 times. Such thoughts were too much for the clock's nervous system, and it passed out from the strain.

But after it came to it had a flashing insight. It realized it had to tick only one tick at a time. This gave it a powerful injection of courage, so it went about its duty of ticking and has been at it for 25 years. Everybody who lives on the farm counts on its faithfulness. Like the philosophical clock, we must realize we cannot get all things done at once. That we must face each job as it comes and finish that job well before we start another.

→

Prayer:

Almighty God give us the strength and courage to meet each demand that thou makes upon us especially here at camp.

from page 41

ney, Vice-President and now President of the O.C.A.

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